MEN AND MISSIONS
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The March of the Martyrs

Suggested by the Preparedness Parade

Charles V. Vickrey

I am sitting at my office window on the ninth floor of the Metropolitan Building, New York, overlooking Fifth Avenue and Madison Square. It is seven o'clock Saturday evening. The preparedness parade is passing. It has been passing the reviewing stand in front of my window since early morning. It will continue passing until the city falls asleep late tonight—a continuous stream of humanity, twenty abreast. The sound of patriotic airs has been unceasing since eight o'clock. Scores, hundreds of brass bands, thousands, tens of thousands of marchers. One cannot even count them without recourse to the multiplication table. Life—treasure—inestimable wealth—loved ones are passing.

A rifle shot rings out—no, it doesn't, but suppose it does—a man drops dead. He is somebody's friend and brother. Within twelve hours the city, the state and the nation know it and are horrified by the murder.

The March to Death in Western Asia

Yet, if every man and woman in that long procession were shot dead in his tracks the moment he passed the reviewing stand, shots ringing faster than the ear could distinguish them, men falling faster than their bodies could possibly be removed from before the ever on-coming multitude, and if the merciless slaughter were kept up from early morning until late at night, every hour, minute and second of the day and evening—and if it were resumed again tomorrow morning and kept up during the church services and throughout the Sabbath day until the churches are again emptied in the evening, and if, insatiable, the slaughter began again with Monday's rising sun, continuing relentlessly throughout the day into the night—the imagination cannot carry the load—all this would not equal the sacrifice of innocent non-combatant life from massacre alone during the past twelve months in Armenia.

The awful waste of life, however, is but the beginning of the tragedy.

The Double Death of Women and Children

Again let the procession start, this time composed of widows and orphans who loved their husbands and fathers as we love ours; widows and children left not only comfortless, but penniless, driven from their homes, robbed of their personal possessions, frequently stripped of their clothing, lacking food—let this second division of the procession begin on Tuesday morning, again walking twenty abreast and as rapidly as their enfeebled, ill-nourished bodies will permit. All day Tuesday they march past the reviewing stand—all day Wednesday and Thursday and Friday and a second Saturday and all day Sunday of the second week the weary march continues, no person passing twice. The prosperous occupants of the reviewing stand would faint from exhaustion and hunger before this starving multitude could possibly pass in review. And yet a full nine days of the most rapid marching practicable would not pass in review the number of our fellow human beings who, we are told on good authority, have been sacrificed to the sword, famine, pestilence, outrage and deportation in Asia.

The Cry for Succor

Thousands, even hundreds of thousands, are gone beyond our power to help, but a multitude yet remains; at present banished from their lands and homes, huddled in refugee camps, absolutely dependent for

food and shelter upon the bounty and charity of their fellow-Christians in other lands.

By a turn in the fortunes of war, a considerable portion of their land has now been wrenched from the possession of their persecutors. They may now return to the site of their former homes, but houses have been pillaged, lands are barren, they require grain, both for daily bread and for seed with which to replant their fields. Grain and implements can be purchased at neighboring ports. Money cabled at once will enable our missionaries and United States consuls to supply them with grain in time to plant this year's crop and to secure a harvest next autumn.

How to Help

The American Committee for Armenian and Syrian Relief is organized to solicit and forward funds for this purpose. Individual members of the committee pay all expense of transmission, thus allowing the committee to forward one hundred cents of every dollar direct to the work for which it is contributed.

Checks may be made payable to Charles R. Crane, 70 Fifth Avenue, New York City. Additional information will gladly be sent upon request.

"Whatsoever ye would that men should do unto you do ye even so to them."

"Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

"Whoso hath this world's goods, and seeth his brother in need and shutteth up his compassion for him, how doth the love of God abide in him?"

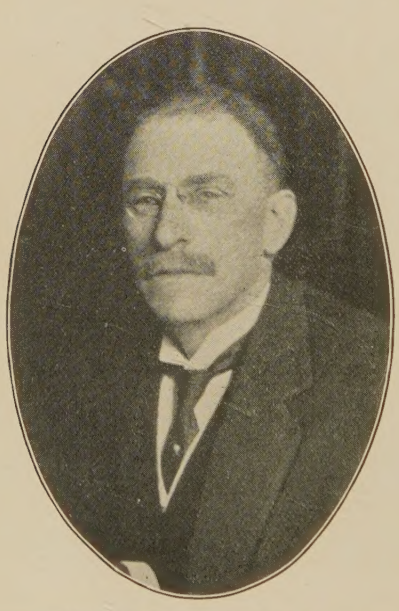
"Freely ye have received, freely give."

"Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

The Saving of a Race

A Plea for an Adequate Response to a Heartbreaking Appeal

Hon. Henry Morgenthau, United States Ambassador to Turkey



HON. HENRY MORGENTHAU
United States Ambassador to Turkey

My task is a rather difficult one. I have to confess that I am still ambassador, not having received a definite acceptance of my resignation, so I have to be a little guarded.

One of the main reasons I want to stay in this country is to explain to the public some of the conditions in Turkey. I am convinced that I can be of more service at the present juncture by being here, giving assistance and help and advice, with explanations of the real condition of things and also by showing the Turkish authorities what the American public think of the conditions in Turkey.

When I first arrived in Turkey, I confess I knew nothing of the Armenians. I had heard of a few rug merchants in New York. I seldom met any. I did not know anything of the history of the Armenian race, nor did I know of their connection with the American missionaries.

The first man I found in the embassy whom I could lean upon for all kinds of assistance, the man who has done the yeo-

A GROUP OF REFUGEES

man work of the American embassy, is an Armenian. He has been connected with our embassy for sixteen years. I found him to be an unusual man, held in high regard by the Turkish authorities. My private secretary was also an Armenian.

Through these two men I became acquainted with some Armenian priests and with patriots and professors, and I learned not only to respect but to love and admire many of the Armenians.

In my childhood I cried over *Uncle Tom's Cabin;* I wept at the way the negroes were sold into slavery. Later on I read *Evangeline* and my heart went out to the poor woman and her lover; but all these things are nothing compared to what went on in Turkey under my own eyes.

After a man has been given the privilege of helping representatives of many nations, has been permitted to dispense assistance without stint and with full authority on behalf of the English, Russian, French and Italian nations—can you conceive how it felt to be suddenly confronted with this terrific problem of the destitute Armenians?

They were living just as quietly and peacefully as possible in friendship and close contact with their Turkish associates, when suddenly they were called out to be deported. It was then indeed that my heart bled for them. It was then that my good friend, Mr. Cleveland H. Dodge, responded so promptly to the appeal I sent to the Secretary of State for help. I do not want to give you too many harrowing pictures; I think it wiser not to go too much into details. But I will say that I have been requested to state that most of the stories, if not all, that have reached America are founded on facts.

We are bound to sympathize with the Armenians when we think of them as a race that is in every way as well qualified and entitled to live as we are—we who are permitted to exercise the rights of religion, freedom of thought and freedom of speech. If we do not heed the cry of these brothers of ours out there, then America is not what I think she is.

This entire country of a hundred million people has contributed only the insignificant sum of $30,000,000 for the relief of all the suffering humanity abroad. We ought to drop our heads in shame. Our one hundred million people, who have an average wealth of sixteen hundred dollars, have not given more than thirty cents apiece. Every one of us who has not contributed something ought to be ashamed of himself, and not let the sun go down to-night without helping these poor, suffering people. You can see the need when I tell you they are now exposed to the cold with very scanty clothing and nothing to eat, and with disease rife among them, are dying from starvation. I remind you that we are the only people to whom they can appeal for help to-day, the only people who dare express their sympathy by actual giving. The people of other nations are afraid and unable to do it. I believe this country ought to assume the rôle of big brother to all the suffering peoples in the world.

We could raise in this country easily, if properly organized, five hundred million dollars. That is only five dollars per capita.

If we are worth sixteen hundred dollars each on an average, that is less than one-third of one per cent. Some way must be found to federate all these appeals and to co-operate, to let the world know, just as America has proved to Turkey, that she can be an altruistic friend. The whole world must be made to understand that we are not willing to profit by this war, but that we are willing to disregard profit and to be a big brother, listening to the suffering and needy everywhere.

If you could only see the distress as I have seen it. If you could see those gaunt figures of little children; if you could see those little orphans brought in to Constantinople by friendly Turkish officers, you would see the need of aid. If you could see, as I have seen, two little children who had lost their parents and everything, mere skeletons covered over by skin, or the women I have seen who, in order to insure the preservation of their lives, had to become Moslems; if you could have heard the tales I have heard, sworn to and signed, they would make you weep, and you would see the need of sympathy and help.

No benefit can be derived from accusing or finding fault with anyone. What this great country should do to show its appreciation of the wonderful blessings that have been showered upon us is to make up our minds, each one of us, to do his share and each one to be a canvasser among his friends to get them to do their share Do not shift the responsibility to some one else. Remember that you are personally responsible for the starvation of at least one or two persons, if you do not give us funds to save them. Twenty-five dollars would enable us to establish an Armenian family in comparative comfort. I believe you would be happier to sacrifice something for yourself and give us twenty-five dollars for the Armenians.

I wish I had the power to picture to you a refugee encampment, to tell you how one of our hospitals—it is an American missionary hospital—feeds from its back door a thousand a day at an average of three cents a person. We give the missionaries thirty dollars a day for this purpose.

The money we have thus far received has not been sufficient to help many people, and up to the present we have not been in a position to render help. We were not permitted to do it. Now the Turkish Government is consenting and even insisting on our relieving the distress and suffering. Unless help is given to these people as well as to the Moslems in Turkey there will be a fearful amount of starvation next winter. They have not sufficient seed to plant their crops or animals to plow their soil. Less than ten per cent of the arable land is under cultivation.

We have been hearing of the brotherhood of man. If we are all brothers—and we are—have we a right to live on in comfort and luxury and allow these people to starve? I do not think we have; I believe it is our duty, it is our privilege, to assume the guardianship of as many of these people as possible. I do not exclude the other countries. They are suffering just as much. I believe the moral force of America will be doubled and even trebled if the rest of the world understands that we are ready and willing and anxious to help the suffering masses in their hour of need.

The Great Tragedy in Turkey

The Story of Suffering and Need Told by One Who Has Spent His Life in Turkey

So successful has been the diabolical plan of the Government for the exterminating of the Armenians in Turkey that all efforts to prevent the execution of the scheme and save the victims have been frustrated.

Why This Cruelty?

Ostensibly, the excuse for getting rid of the Armenians was their doings at Van and in the Caucausus region. Van has

NURSING BABIES PICKED UP BY THE ROADSIDE

been for many years the hotbed of Armenian revolutionary activity. It was the only large city of the Empire where the Armenians could claim a majority of the population. When, therefore, the Russian forces operating in northwestern Persia came fairly near Van, the Armenians rose *en masse* and took possession of the city, and held it against the Turks until the Russian forces arrived. It was but natural that they should take advantage of the opportunity to wreak dire vengeance on the Turkish population for the sufferings they themselves had endured through many years, but nobody can justify the Armenians for the bloody and inhuman deeds of those exciting days. After a time, however, the Turks collected a large force and retook the city, driving the Russians across the Persian border, and in their turn avenging in awful manner the lives of their slain comrades. Every Armenian village around Van and Bitlis was entirely destroyed, and men, women and children were killed.

A Growing Horror

Had the matter ended here, the world would merely have regretted the awful consequences of war. But this was only a beginning. The total Armenian population of the Ottoman Empire was reckoned at about 1,500,000, as compared with probably 12,500,000 Moslems, 2,500,000 Greeks and perhaps 500,000 Jews. The Moslems include Arabs, Turks, Kourds and Circassians, in the order named. The government of Talaat Bey and Enver Pasha, known by the grimly humorous title of Party of Union and Progress, decided that the time had come to put the Armenians in such condition that there should be no further Armenian question. The young men of military age had already been drafted into the army. These were taken out from armed service and put to work building roads wherever such were needed. The next step was to search all Armenian houses for arms, and to arrest any man in whose possession were found even fowling-pieces, ancient pistols, or such non-warlike weapons.

Then came the general order, early last summer, for the deportation of all Armenians throughout the country. All were to leave their homes—men, women and children—and go where they should be sent. Nobody was informed whither they were going. Sometimes they were given from three days to a fortnight or so, in which to sell what they could of their possessions; for in general they might take nothing with them save what they could carry on their backs.

The Work of Criminals

Previous to the carrying out of this order, another weird procession started. Friends of mine, coming from the direction of Angora to Constantinople, met along the highway bands of the most desperate,

A RELIEF STATION IN THE CAUCASUS

villainous-looking toughs imaginable, going by the hundreds eastward. On inquiry they were told that these were cut-throats, thieves and other convicted desperadoes, let out from the prisons of the capital and sent to the Caucasus frontier to burn Russian villages. The event proved that their real objective was within the country and against their own fellow-subjects. These outlaws were deliberately sent out to the Erzroum and Sivas and Bitlis provinces to butcher the Armenians. Not that they were the only murderers; the gendarmes, the soldiers, and the village populace all did their part. But the sending of these criminals shows how the fiendish work was deliberately planned by the Government at Constantinople.

This is not the place to go into details as to how it was all done. That has already been recounted. Throughout the region east of Angora and Konia, to the Persian border, and from the Black Sea to the Taurus Mountains, there was a sickening monotony to the horrible story. The Armenians were driven out of their homes by the thousands, the men butchered in the mountains first, the women driven on into the wilderness till they died of fatigue or maltreatment, or the stronger of them arrived at their destination in northern Mesopotamia. The more comely of them were added to Moslem harems.

Farther to the West there was less slaughter, but hundreds were imprisoned and many of these tortured to death, while the deportation was as cruel as in the East, and as general except in the case of some of the Protestants and Catholics, spared through the repeated pleas of the American ambassador and the Papal delegate. The Constantinople and Smyrna Armenian populations have also remained until now in their homes, though with notable ex-

ceptions; and these people have no assurance that they may not be deported tomorrow. From the vicinity of these cities, however, many tens of thousands have been exiled to the regions of Konia and beyond, under circumstances of extreme cruelty such as led to the death of large numbers. The Government makes no attempt to deny or excuse its cruelty, within the Empire, while to foreign newspapers it sends sweeping denials that any "needless" severity has been used! Efforts to give money or food to these unfortunates have often been met with the heartless declaration: "We do not intend the Armenians to be relieved or fed."

When the story is written—if it ever is—of the beatings, beheadings, hangings, impalings, disemboweling, outraging and all, inflicted on these innocent subjects by their own government officals, the world will blanch at the reading of it. And the end is not yet. The repeated and urgent representations of Ambassador Morgenthau, of the Papal delegate, and even of the German and Austrian ambassadors, have brought promises that the deportation shall cease, and that those exiled shall be allowed to return to their homes; but these promises have proved worthless. Some have, indeed, been allowed to return, as, for instance, the Protestants of Adabazar, east of Nicomedia; but they were later ordered off again and scattered in near-by villages.

THINGS AS THEY ARE

Armenian population of Turkey, Persia, and Syria before the European war	2,000,000
Massacred or died of wounds, disease or exhaustion	750,000
Survivors, about	1,200,000
Destitute and starving Armenians, Nestorians and native Christians (non-combatants) in Turkey, Persia, and Syria	1,000,000
Amount of money needed to rehabilitate the destitute and starving	$5,000,000
Amount of money raised thus far	$650,000

Our ambassador was confidently assured that the Protestants would be let alone; but subsequently the Protestant pastor at Rodosto, on the Marmora, was deported with all his family. As long as the present Government is in power there is no assurance of safety, or of security to life or property, for the Armenians that remain.

The Present Situation

Thank God for all that remain! Reliable figures show about half a million in the regions beyond the Taurus and Amanus Mountains, near Aleppo, Damascus, and Deir-el-Zor. The untouched population of Constantinople, Smyrna and vicinity will amount to two hundred thousand more. Over two hundred thousand have taken refuge in Russia, Persia and Egypt. And I am confident that scattered up and down in the towns and villages of Anatolia, or hidden in caves and mountain retreats, or kept alive by friendly Kourds or Turks, there are another hundred thousand that we hope may survive. Here, then, are a million of the Ottoman Armenians still in existence. But at least three-quarters of them are in abject destitution, dependent on charity for their very life. The relief funds sent by American and other friends, and distributed very largely through Americans, have kept them alive thus far. And similar gifts will be needed for months to come, if these people are not

ARMENIAN HUSBAND AND WIFE

to perish. The region into which this half-million have been deported is far from a garden of Eden. It is unproductive, almost desert, except for a narrow strip along the Euphrates and patches of cultivated land elsewhere. It sustained with difficulty its former sparse population. The multitude now pushed in there can be supported only from without.

Disaster Ahead for Turkey

It would be hard to cite a more short-sighted or suicidal policy in history than this awful measure of the Union and Progress Committee. The Armenians were the substantial business men of the community, the element that furnished both the money for government taxes and the brains for managing things; and their taking off has brought stagnation and confusion. There were governors of provinces and sub-provinces who saw this, and refused to carry out the deportation orders of the central Government; but these men were speedily removed from office, and more subservient and less humane tools put in their places. And there are to-day many Turks who lament the policy of their leaders, either from grounds of humanity or because they see their present lack of skilled mechanics and capable merchants, and the loss in business prestige and prosperity of their towns. For a time the Turks of the lower class rejoiced, for here was an era of legalized plunder, when each man was permitted to annex what he liked of the property of his departed Armenian neighbor, or buy it at auction, at ridiculous figures. But prosperity based on loot is short-lived, and these very men are now longing for the old days and for their Armenian neighbors.

Moreover, the Turkish Government is finding this whole proceeding a very awkward thing to account for, and wonders what chance there is to escape being brought to book for its misdeeds. Its representatives abroad, especially in this country, are sending out whitewashed statements to hoodwink the unwary into believing the whole story "grossly exaggerated." But murder will out, and every impartial investigation will but add new horror to the tale.

The Duty of the Hour

It is not of so much importance to-day to trace the past history of this crime against civilization. The main thing now—the first necessity of the hour—is to reach these poor starving thousands of women and children, many of them now subsisting on grass and herbs, with nourishing food. Fully half of the women and children have no husband or father to care for them. The surviving men find it impracticable to get any work to do for self-support. But the obstacles heretofore placed by the Turkish Government in the way of getting relief to the sufferers, seem to have been overcome; consular officers, business men and missionaries are co-operating in an efficient relief organization, and the money given actually reaches its object. Our country is the richest in the world. "To whom much hath been committed, of him shall much be required."

Act quickly! Checks should be sent to Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.

The Leadership of the Coming Day

Elements of Power in the Life of the New Age

Joseph E. McAfee

In a world gone to chaos only the eternal essences survive. After reeking tube and iron shard have done their utmost, what remains? "Still stand thine ancient sacrifice, an humble and a contrite heart." The one force which has not entered to fire this holocaust of the world's accumulated art and wealth, of its faiths and its ideals, is love. And it alone can bring in the new order and establish it against new cataclysm. This holy passion must first be discovered. The world does not so much as know its meaning. Love? The very term in our vernacular is sicklied over with soft sentiment or smutted with weak excesses till the word falls unintelligible upon our ears. Thus little do we have and little do we know the reality.

Our best attempts to define it are but negations; we know selfishness and seek to draw its fangs in a passive virtue we call unselfishness; we discern the grossness of self-seeking and rob it of its ill-gotten gains by a resort to self-sacrifice, but the positive, exuberant reality which must save the world has escaped us. We know not what it is. Heroism? Yes, we know that; it has graved its seal upon the Marne, Ypres and Verdun. God save his world from such a salvation! Patriotism? Yes, we know that; it has locked five hundred millions of brothermen in fratricidal, suicidal strife. Culture? Yes, we know that; it has shotted cannon and hurled shrapnel and belched forth noxious gases to work its charm. Civilization? Yes, we have seen it forcing its devices upon enslaved peoples these two generations past, loading them down with new shackles to beguile them into oblivion of the old. The might of money? Yes, we know that; we are surfeit with the horror of seventy-five millions by the day gone up in smoke, and have flushed crimson and hot while the world points its finger of scorn at our billions wrung from the woe and misery of heroic peoples. Luxury? Yes, we know that; we wallow in its softness while valiant souls win the stern refinement of the trench, the march, the ice, the flame.

We have tested the redeeming power of all these. And *the* redemption waits. What will equip us for leadership among the masses which these men have led astray? What will recover to a crazed continent its sanity? What will reassure an amazed and frightened world which was slowly awakening from its night of heathen despair? It is what we have no language quite to describe. It is what Christianity has sought these nineteen hundred years to produce. Its substance is a vision. Its reality is an ideal. Its consummation is a hope. Though I cannot define nor describe it, let me still seek, though blunderingly, to remind you of somewhat it will do for us when it is attained.

The Evangelism of the New Age

It will give us a new and true evangelism. It will not set men to asking, "What shall I do to be saved?" but will send them yearning to discover "How best can I become a savior?" Religious awakenings born of war's alarms or the perils of cataclysm are a vain satisfaction. There is not in them the harbinger nor the realization of the "great religious revival." Out of frightfulness comes no message of redemption. The voice of the Lord is not heard in the storm, except as He calls rescuers out into its perils. The craven who must seek shelter for his pitiful self has not in him the stuff of which world-redeemers are made.

The Philippian jailer in "The Acts" supplies the motive of the divine comedy. As the earthquake uprears the foundations of the house, while the walls totter on their bases and would bring down the roof in collapse upon his head, the frightened fellow reels into the presence of the unperturbed Apostles to beseech, "What shall I do to be saved?" The reply is the misunderstood classic of all the Christian centuries. Converted into a theological for-

mula it has lost its meaning. Instinct with the significance of that dramatic scene in the Philippian jail it is a challenge to the purest devotion of which the human soul is capable. To the trembling man it says: Fire your timid soul with the sublimest courage of the ages. Take Him and his into your life who saved others, but Himself would not save, Him who hung pinned to a cross while the storm cleft the hills and set the ground beneath men's feet in a tremble, who must cry out in an overwhelming agony, "Thou, too, O God, hast forsaken me," and who yet did not surrender his saving purpose.

What a cheap religious experience is that which awakens the soul only to dread and escape for itself! What invertebrate evangelism is that which but supplies solace for such dread and assures escape from such perils. The new evangelism will offer no cheap shelter for my little alarm, no craven refuge for my little self, no tinsel glory for my little gain. It will incite to the sturdy valor of the Apostle Paul: "*I*, I would wish myself accursed—anathema—for the sake of the brethren."

I never heard a sermon preached from that text. We have not dared its courage and abandon. The new evangelism will preach many a sermon from that text. The forgotten law of the Kingdom will be made the measure of salvation: "He who saves his life shall lose it, and he who loses his life shall save it." In the new evangelism salvation will be defined in the terms and through the relations of the larger soul, will be content with no mild exhorting to petty philanthropies, faltering doles of alms, skimp sharing of the undesired surplus, giving from possessions; it will proclaim the gospel of self-giving, will make the test of redemption the following of the Christ into saviorhood, will make me everlastingly care for the brotherhood more than for myself, will achieve salvation for the whole of life and for all of life, will give every man the community soul to live for and to die for. How cheap to-day were any message of redemption short of that to refined souls who have tested the realities of the trench and the field of battle!

A New Churchmanship

Again, this undefined reality will give us a new churchmanship. Within the last few weeks I have sat in conferences on mission fields, have heard native leaders plead for a united church, a fellowship from which sectarian differences and names and traditions are banished, and have seen your missionaries and your board leaders doubtfully shake their heads, have heard them raise questions: "We may not forget our constituencies; we must remember who supplies the money." They know you too well. They know you prize too highly your little isms to make a complete surrender. They cannot forget that on every mission field and in every considerable community of this land you must preserve your little cliques and factions; that you set more store by John Calvin and John Wesley than Christ; that you would rather save your sect than redeem the world; that you care more for self and your narrow circle than for society and the larger human soul. They see you supporting three national home mission boards within scarcely more than as many blocks of each other in New York, a fourth and a fifth in Philadelphia, a sixth in Pittsburgh, in Ohio a seventh, an eighth and a ninth, in Atlanta and Nashville a tenth, an eleventh and a twelfth, and elsewhere others beyond the score, all covering the same ground, all trying to do the same thing for the same kinds of communities—aye, often in precisely the same communities—yet each operating independently of the others. They know how complacently you witness the confused and confusing operations of a dozen mission boards in Japan, a dozen in China, more still in India, and from two to two-score in well-nigh every mission field on the globe.

Aye, to be sure, the secretaries of these boards have wearied of this confusion and its inconsequential program, and have gotten together. They meet once a year for conference and fellowship, and certain timid enterprises have been attempted in unison. But even so, they have exceeded their authority. You have not spoken clearly and emphatically. The denominational bodies you compose have not acted definitely and authoritatively.

Even if we must maintain our sectarian schisms for our own delectation, can we show cause for imposing the same confusion unspeakably confounded upon bewildered souls who can have no possible interest in them? Our only serious defense now

keeps us swinging in the circle of a vicious logic; we must maintain our separate missionary boards because we have separate denominations, and we maintain our denominational divisions because our benevolent enterprises are organized on the denominational basis. It is the old bugaboo of the *status quo*. We do the way we do because that is the way we do. Which is only a particularly tenacious way we have of showing our selfishness, our complacency, while petty considerations overwhelm the larger interests of ourselves and humanity. In the meantime the Kingdom and its redemption waits.

The Panama Congress has revealed the sacredness of the bonds which unite the American continents. We of North and South be brothers and dedicated to a common purpose. Yet we bear our message of brotherhod from North to South in a Babel of tongues. With a new confusion we seek to atone for the crime of the old Babel of division and strife. Common policies of missionary endeavor for Latin America are only the other day even discussed for the first time; to gain seats around a common council table representative of three score missionary boards must be gathered from the four winds of heaven. Our selfishness and sectarian pride dominate even our impulses to good-will and our zeal for saving the lost. Our political divisions stop at the water's edge, but not so our religious. The nation speaks as one when it speaks abroad, but not so the Church. We speak with tongues indeed, and all the servants of the Lord do prophesy. But the edification of those who hear waits upon that interpretation which only unselfish union of heart and voice can supply.

The New National Honor

Again, this undefined reality will give us a new national sense of honor. It will reveal the folly of doing madness because we are affronted by madmen. It will blast false pride and burn out in shame all self-seeking. It will make us care more for the universal human brotherhood than for ourselves or for our rights or even for a national destiny apart from the common weal of men. The spiritual interests of humanity are committed to this nation as to none other on the globe in the present world-crisis, and as on no other occasion in our history. Scars are cut into the soul of Europe which the healing of ten generations cannot wholly efface. Europe over there is gone mad. Europe is here not less. Shall Europe here go mad as well? All the racial elements which produce that embroglio are here. There they shoot cannon and fling grenades at each other across national boundaries. Here they live next door to one another on the same street, in the same city, bound by the ties of a common nationality. The future of Christian missions and of Christian civilization for a half-century hang upon the tenacity of those bonds which make of one nation and of one fellowship and of one humanity in this land these elements who have forgotten and destroyed their essential unity in Europe. Christian men of America! This is a stupendous moment. You can determine the issue. You must determine the issue whether you will or not. Are you equal to the ministry of reconciliation? Statecraft will be impotent except as the issue is initially wrought out and determined by the men and women of our citizenry who know and confide in the Christian gospel of brotherhood and good-will. This is our holy mission of to-day. None other is for the moment comparable to it. Be we brothers or be we foes, we fellow-citizens of this nation which has been born of the best hopes and ideals of all the nations of the earth?

The Coming Triumph of the Kingdom

Again and finally, this undiscovered essence will give us an inexpugnable hope of humanity, an unwavering confidence that spite of insensate strife and self-seeking, out of besottedness and despair, the commonwealth of justice and achieving righteousness and restless peace shall emerge upon the earth. Under the present world pall some have lost their faith in God. Aye? Is God no longer God? Some have lost their faith in the divine order of human history and human science. They can but see Armageddon and wait for the cataclysm which is to bring down from the clouds upon the accursed earth an avenging Christ to administer the final blow and extinguish all which human skill and human loves and human hates have contrived. So? Has the Sermon on the Mount become a scrap of paper, not alone neglected and con-

demned by its hearers, but desecrated and torn to shreds by its Preacher? Has the counsel to the woman at the well become folly and insanity? Has the Friend of publicans and sinners failed them and turned their enemy? Has the Conqueror of the cross lost his courage; does He thus late acknowledge defeat? Are the age-long hopes nourished by the gospel of love and good-will to be crushed down while the Christ of God marshals the hosts raging for conquest in an avenging Armageddon? Has the Lord's Prayer been snatched from our lips, and may we not longer yearn "Thy Kingdom come, thy will be done *on earth*"?

O Christian men! has any of us so far lost faith that this is the consummation of his hopes? Armageddon—Heaven itself come down in a crash—earth in the final catalysm—the Christ armed with a sword!

Facing world conditions to-day, one of our keenest essayists remarked the other day, "The man who claimed that he is not bewildered would write himself down a fool." You and I are not fools. We have the wisdom to discover our blindness; the wisdom to know our ignorance; the sympathy and hopefulness to share the world's despair. But though we see through a glass darkly, yet we see—we see *Him!* We share his hopes of humanity. We share his confidence in the inexpugnable potency of righteousness and good-will and brotherhood of men. Such confidence will make us great. A bewildered, battle-shocked, sin-scarred, despairing world will rise up and in the ecstacy of hope will follow if we shall only lead. The risen Christ has not been slain nor does He slay. He walks battle-fields and wrangling market-places and purlieus of weltering cities, the Christ of redemption still, and humanity will be redeemed. The Kingdom of heaven shall come *on earth.*

Estimates of the National Congress

What Various Religious Periodicals Say About the Epoch-Making Meeting

The great city of Washington entertained one of the most remarkable and significant religious gatherings, April 26-30, ever held in any place. The National Missionary Congress closed the greatest series of religious conventions for men known.

The unanimous opinion of the great body of laymen assembled was that the Laymen's Missionary Movement is only in the beginning of its usefulness. Plans were laid for continued co-operation in every way possible.—*Northwestern Christian Advocate.*

A fitting and powerful climax to the conventions.

Nothing vital to power and practical results seemed to have been omitted.

The laymen are putting into the Movement the same business sagacity that they use in their commercial enterprises. They are not day laborers at Christian work; they work by decades.—*Missionary Review of the World.*

In a two-page article in the *Congregationalist and Christian World*, entitled "Are the Laymen Making Good?" Dr. Howard A. Bridgman answers yes in an unmistakable way. In speaking of the character of the delegates at the Congress, he says:

"Even a casual attendant, not familiar with the origin and growth of this Laymen's Movement, would have been impressed with two facts about these men. First, they have gotten hold of something big, and second, their new idea is making them not only earnest but happy.

"But the dominant impression on the average spectator and auditor was that the delegates believed that they had something which the world wants and needs and that their duty was to apprise the world speedily and in businesslike fashion. No maker of a breakfast food or inventor of a new device for automobiles could be more confident in his proprietary article or more eager to put it on the market."

The luncheon and conference of the Episcopal delegation protracted its enthusiastic sessions beyond all bounds of time and in the opinion of even those experienced in big and effective men's meetings, such as John W. Wood and Bishop Lloyd, was the livest specimen ever seen in the way of a men's missionary meeting. Mr. Wood reported to the Congress later that it begins to look as if the laymen are running away with the Episcopal Church.—*The Churchman.*

"Men of the Nation Set Missions to the Fore," is the heading of the article on the Congress in the *Continent,* May 4. Among other things the editor says:

"A noteworthy characteristic of this Washington program was the breadth of vital matters covered. Seemingly everything was considered relevant which had anything to do with current problems of religious or even civic life.

"The Congress adjourned with a note of high determination ringing in the ears of all present—determination that God's men must, as they easily can, do more henceforward than they have ever done in the past to bring the world into line with his sovereign and benevolent will.

"The permanent document which the Congress left behind it—the report on policy prepared by a committee under chairmanship of E. L. Shuey of Dayton—expresses this determination admirably. And it emphasizes not giving alone but prayer and personal service even more insistently. The Laymen's Missionary Movement is going forward with increased momentum; that the Washington Congress made exceedingly manifest."

This great Congress is destined to have a far-reaching effect upon men and nation.—*Baltimore Southern Methodist.*

It was a place of vision, a season of power of consecration.—*Presbyterian of the South.*

We take this opportunity for congratulating the Laymen's Missionary Movement, its national officers, its district and local secretaries, and its committeemen upon the great success of this series of conventions. When the plan was projected some two years ago, it seemed almost impossible of accomplishment; but with the boards earnestly co-operating, and with strong committees of devoted laymen in each center, the plan has moved along majestically and now has reached this splendid conclusion.

When we consider the amount of missionary information which has been put forth, the emphasis upon practical plans for promoting missions in the local church, and the inspirational qualities of the conventions, we are well within bounds in stating that this has been one of the most noteworthy movements of modern times in the religious world.—*Missionary Herald.*

The Movement is not yet quite ten years old. Its work is only begun.—*Southern Churchman.*

The National Missionary Congress, held in Washington, April 26-30, was a meeting that will register in the men's activities of all denominations for a generation. Plans were laid there for the enlistment of a larger number of laymen in the work of the Church and for practical direction of their efforts along efficient lines. It was a meeting of rare spirit and the speakers were the very best.—*Christian Advocate.*

I am glad I went. All things considered, that was the greatest convention I have ever attended. It was great in definiteness of aim. It was great in the enthusiasm it aroused. It was great in the world-needs it discussed. In fact, from every point of view, it was great.—*Lutheran Church Visitor.*

A deep undercurrent of spirituality was in evidence in all the public gatherings.—*Evangelical Messenger.*

The leading article, covering two pages, in the *Christian Herald* of May 17, is a very interestingly written story about the Congress. "The great convention began as it ended with an appeal to the heroic. This is the secret of the Movement's tremendous impetus, that it calls on men to make supreme sacrifices and do supreme deeds for Christ."

The Congress gave the inspiration of a new and a larger vision, a new spirit of consecration, devotion and sacrifice, a clearer realization of the place and the power of prayer as a force for building and extending the Kingdom of God on earth, and a firmer determination to make Jesus Christ king in the lives of every one of his followers, throughout his whole Church.—*Evangelical Herald.*

It is something that may well make an impression upon the average layman, when the President of the United States, with so many cares as press upon him at the present time, can turn aside from these and spend two hours and a half, a full session, in a missionary convention. This may well be an example to many men who feel that the whole question is beneath their attention, and that it has no call upon their income.—*World Crisis.*

Both as to its personnel and its program the Congress will stand out for years to come as a notable contribution to the advance in missionary work which the churches of America must make if this old world is to be won for Jesus Christ.—*Baltimore Methodist.*

"Money and Life"—R. A. Long

Extract from an Address

R. A. LONG, OF KANSAS CITY

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." May I repeat this, for I want it to take hold of your minds as it has taken hold of mine. "The earth," not one little corner, but the entire earth, "is the Lord's," in its completion and its fulness.. Why should this not be true? He created the earth, and hence all that is in it belongs to Him. He has never passed title to you, to me, nor to any individual, nor to any of the nations of the earth, and so this is his earth; all the wealth in its bosom belongs to Him; all that is grown in its great out-of-doors is his. He gave to me and to you life—created man in his own image; and to Him we belong and Him should we serve. He has made it possible for us to possess comfortable homes and surroundings in this great wonderful and beautiful world. He has also made it possible for us to grow and develop, to become at least reasonably helpful in carrying on the affairs of the world. While this is all true, let me emphasize that we have no permanent title to anything belonging to this world that is now or may hereafter be placed in our possession. Some years ago, when convalescing from a long illness brought on largely from overwork, a friend said to me, "Robert, remember that shrouds have no pockets in them," an expression I have never forgotten, and so when we pass to the world beyond all of these worldly possessions are left behind.

We, of course, all remember the parable of the talents. Before the going away of "the man who went into a far country" he called his servants together, and left with one of them one talent, another two talents, another five. On his return the one having been left the five talents came up like a loyal, good servant and advised that he had gained another five, likewise with the one to whom he had delivered the two talents; but the one with whom he had left the one talent suggested that he knew his master was a severe man, so he went and buried the talent, fearing he might lose it. Well do we remember the answer. I believe our observation and experience teach us that there are millions of people in the world to-day who have handled the talents that God has given them in the same manner exactly as this unfaithful servant, feeling that because they could not accomplish wonders they would not undertake to do anything. I once heard an elder of a very prominent congregation say that if he had large means what a great pleasure it would be to him to do a great good in the world, and yet he was not making very good use of the talents he did possess.

We have often heard this or that one say: "If I could preach or pray like some people, or sing like others, I would take great pleasure in performing this service for the Lord." Judging from their actions, not being an expert in doing any of them, they had concluded to do nothing, forgetting that the person with the one talent was expected to use that one talent to the limit of its possibilities, the same as the one possessing the five talents. We should not forget that great characters are builded in the doing of the numerous small things rather than by the performance of a few wonderful accomplishments. Neither should we forget that the individual possessing only the one talent may so increase his effectiveness through the exercise of that talent as to become a great and forceful character in the world, finally possessing many talents. I fear the large majority of us fail to appreciate the responsibility that is placed upon us regardless of whether our talents be one or many, and so the question of stewardship is one that should require our most thoughtful and prayerful attention.

May I use an imaginary case in order to emphasize especially the thought I have in mind? Two young men start out in life having the same physical and mental strength, the same chance or opportunities for success. One man reasons with himself that he does not need very much for himself, and so he will not assume large responsibilities only using his talents to such an extent as necessary in order to accumulate sufficient for the support of only himself, and so concludes to work a little, travel and loaf a lot, and perform no service for the help of humanity save for his own family. The other man reasons that he has opportunities for great success and the accumulation of a fortune, the building of a character, and the helping of worthy causes, and so he concludes that he is willing to work early and late, to put forth most vigorous efforts for the success that may be attained, not for the comfort of himself only, but that he may be the elevation of mankind. The first one, because of leading a quiet, unambitious life, putting forth no particular effort, and exerting neither mind nor body, *may* live to the age of eighty years. The latter, through the leading of a strenuous life, may end his labors at the age of sixty. In the mind of the Great Father and of the wise thinkers of this world, which one would be regarded as the more valuable citizen, either from the standpoint of worldly citizenship or Christian citizenship? To my mind, that individual who makes up his mind to earn only enough to satisfy his needs and family and has no concern about others, is not a valuable citizen, either from the standpoint of the worldling or from the standpoint of the Christian. Why should he be, for his life being wholly selfish is spent in a most narrow channel, and to such a one I think I hear the Lord say: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels; for I was hungered and ye gave me no meat; I was thirsty and yet gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." I make this statement even in face of the fact that such an individual may have been a model husband or father.

"I must work the works of Him that sent me while it is day; the night cometh when no man can work."

How One Layman Reported the Congress

The Ashland, Ohio, Times-Gazette Gives Two Columns to the Story of How It Was Done

When Mr. J. L. Clark, of Ashland, Ohio, returned from the National Congress in Washington, he felt that the whole town should know about it. The Opera House was engaged and all the churches united in a Sunday evening service which packed the building, boxes and all. The seven ministers sat on the platform and several took part in the service. The address of the evening was given by Mr. Clark who graphically sketched the proceedings of the Congress, gave the gist of some of the speeches and told of the deep impression the Congress had made on his life. In opening his address Mr. Clark said that if fifteen years ago an attempt had been made to hold a missionary meeting in the Opera House, the boxes would have been sufficient to accommodate the people but that the great crowd present was a demonstration of the new interest of laymen in world-wide evangelization. In concluding his address Mr. Clark made a stirring appeal for a bigger, bolder program, for more sacrifice and devotion to the cause of Christ and in behalf of all the suffering and needy peoples of the world.

A report meeting such as this, with a whole community interested in it, arranged for by every delegate, or by groups of delegates from the same town who attended the Congress, would spread far and wide the influence and power of the gathering. It is not yet too late. It is your move!

Growing Interest Among Laymen

The Views of an Episcopal Editor

From the *Southern Churchman*, Richmond, Va.

The reports from the Laymen's Missionary conventions being held this winter throughout the country, and especially those in the South, are in every respect most gratifying. The registration and attendance have been, we are told, in almost every instance largely in excess of that of the series of conventions held several years ago, and we believe a far more intelligent and sustained interest is shown in the great matter thus brought prominently to the attention of the Christian public.

It is an inspiration to witness one of these great gatherings of men—practical men of affairs and of brains, hearing with close attention the story of what they and their missions and missionaries are doing and have yet to do in setting forward the Kingdom of God in the wide world. A few decades ago such a thing was unheard of and would have been considered an impossibility. "Missionary meetings" were held in connection with church conventions of one kind or another and as a necessary part of their proceedings, or else to hear some speaker of reputation whose part was to arouse a wave of enthusiasm which would last at least until the collection had been taken. What would our fathers have thought of from fifteen hundred to two thousand business men in a community organizing and paying their good money to attend a three-days' convention in the interests of missions throughout the world! A like change may be noticed in the character of the addresses which are delivered. The speakers appointed are men who know, having seen and studied facts and conditions. They are well aware that the men in business suits sitting before them did not leave their counting rooms or offices to be amused or even enthused, but to be informed, and they send them forth thinking in terms of real values. It would be a trying audience for a man who had nothing positive to say. It is being demonstrated that Christian men have only to be informed in regard to missions and their interest and

support will be secured. The thing is logical and inevitable. Of course, we do not speak of some who have failed as yet to catch the spirit of Christianity. They are like unpatriotic soldiers or unfilial sons—anomalies, for whom something may be hoped but from whom little is to be expected.

There is another class, however, still very large, but growing beautifully less day by day, of good and loyal Christian men in the main, who refuse, or at least fail, to inform themselves as to the most hopeful and attractive field of all Christian endeavor. They are obsessed of the notion that missions, especially foreign missions, are visionary and impracticable, meeting no need and accomplishing no real purpose. If one of them were asked where he got this idea so firmly imbedded in his mind he would himself perhaps be surprised and a little ashamed to discover its ignoble origin. He heard it when he was a boy, almost before the first-fruits of modern missions had been gathered, and he is still judging them by the returns of the eighteen-sixties. Or he read some jokes in a newspaper; such squibs were once quite common, but intelligent newspapers do not publish them now. Or he has been favored with the opinion of some graceless globe-trotter, who in turn derived it from a Chinese coolie who had attended a mission school just long enough to learn sufficient English to enable him to act as a guide to American tourists in the slums of an Oriental city. We have known of just that case. Or perchance he has formed it in his own mind from the two factors of race prejudice and the failure of the Christian religion to convert the lives of many intelligent white people in our own country. This old mildewed idea may have been imbibed from almost any source except the Word of God and the facts in the case. Before either of these it vanishes like an exploded bubble. What these good men need to do is to inform themselves, just as any live business man, seeking new avenues of trade, will inform himself as to the conditions and prospects in foreign countries as far as they affect his line of business.

When he studied geography in school, the Orient, for instance, was very reluctantly opening its doors to our commerce. How is it to-day? Have those shrewd Easterners discovered that they need what he has to sell? Are they asking for it, and is the felt want growing every year? Then that is a good place to establish a branch of his business. Or perhaps he can persuade them they ought to have his goods by introducing sample lots and showing their superiority over the native products by actual demonstration.

The illustration is of easy application. The Christian business man has only to be assured in addition that the infinitely valuable thing which he has to give, which he *must* give in accordance with the terms on which he received it, is the very best and only genuine commodity of its kind, able to win its way wherever introduced, and his duty in the matter is both plain and practical.

There is another outworn fiction, however, of which he needs to rid his mind. That is, that missionary interest and giving are in some way inimical to other forms of religious or parochial work which he feels to be of more immediate importance. His plans for better parish support, perhaps, or local enlargement or institutional effort, the need of which is present and pressing—must not these suffer if his interest and that of others is diverted to wider fields? Must we not look first to the needs nearest at hand?

The answer to that is an appeal to experience. King Solomon, who was a keen observer, recorded his conviction that "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." It is a broad principle, and is applied in business affairs every day; as when the merchant spends money for advertising or the farmer for fertilizers, their sole object being to reach the latent resources in the soil or in the market. Nowhere are there such abundant resources as yet untouched and almost unsuspected as in the Church. Suppose every churchman was as much interested in her work as a very few are! Suppose they all could get a wider, truer vision of the Kingdom of God coming in power, and a somewhat adequate conception of their own privilege and responsibility therein! Does anyone doubt that the tithes would flow into the Lord's storehouse until there would not be room enough to receive them? Is it not plain that it is

not a lack of means in Christ's Church, but narrowness of view, littleness of purpose, poverty of inspiration and incentive, that keeps her poor and parsimonious? What we need is a wider outlook, a mental grasp of the greatness, the oneness, the worth-whileness of all God's work. So long as we are afraid of this and are jealous of what we give outside of our own little interests, so long will our efforts be trifling and results mean and insignificant. The sealed reservoirs of our latent resources will not be opened. But "there is that scattereth and yet increaseth;" enlarging the motive, the inspiration, the willingness to give. It has been proven by experiment that the best way to enlarge the liberality of a congregation is to widen their interests, to make them feel their fellowship in the great enterprises of the whole church. The home church is not going to suffer when its members realize its importance as a part of a great living whole doing Christ's work in the world. It becomes weak, not to say worthless, when wrapped up in its own selfish interests and its endeavor as well as its vision is narrowed to the confines of its own littleness.

Contrasts in Africa

Some Things I Saw and Felt in the Dark Continent

Cornelius H. Patton, Boston

When you hear the word Africa, what do you think of? Lions, leopards, elephants, diamond mines, gold mines? After circumnavigating the continent and making three trips into the interior from three different coasts, the word Africa suggests to me a great demonstration of Christianity, the place where the power of the gospel to transform human lives and human society may be seen on a giant scale.

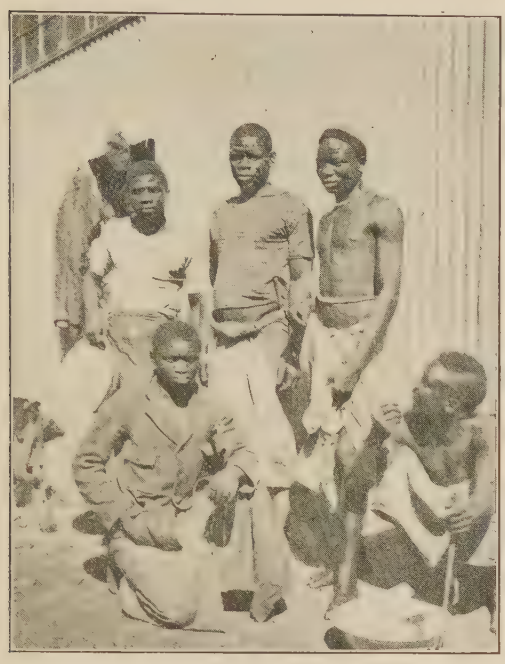
LEARNING CARPENTRY IN A CHRISTIAN SCHOOL

Diamonds in the Rough

The African is the raw material of the human race; he is humanity's most refractory ore. Now, if we can take such material as this and shape it up into goodly forms of character and society life, and especially if we can do it in a short space of time, we have given the world a demonstration of incalculable value. Some day China, Japan, Europe and America will be glad for the work of the Christian missionary in the Dark Continent.

Wonderful Transformation

The first tribe I visited was in Gazaland, some 300 miles from the East Coast. Twenty years before they were cannibals, and their customs were of a most revolting nature. I expected to find them naked



TYPES OF NATIVES IN A MINE COMPOUND, JOHANNESBURG

and brandishing spears and clubs. I found them for the most part clothed, following the peaceful pursuit of agriculture and very friendly. I was met by a band of Christian villagers, in two rows, men on one side, women on the other, all well dressed, not a spear or a club in sight, but armed one and all with palm branches. As I rode on horseback between the lines they waved the palm branches and sang in English:

"From Greenland's icy mountains,
From India's coral strand."

Modern Civilization

I went to their school house and found the entire population of school age in the schools, learning, in addition to the rudimentary branches, carpentry, brick-making, weaving, agriculture, the English language, and the Bible. I went into one of the native Christian homes and found a four-room house, with windows, doors, furniture and a sewing machine. The bedroom was neatly papered and matted. The bed had a snow-white counterpane. There was a washstand containing a bowl, a pitcher and a cake of Pear's soap. If the missionary had done nothing else in Africa but introduce soap, it would have paid for all the expenditure of life and money.

Astonishing Results

You have heard of the war-like Zulus, that fierce tribe which has caused the British Government so much trouble, considered to be the finest piece of muscle on the face of the earth. What can Christianity do among them? In a little cemetery I found the grave of the first convert, an old blind woman who was brought to Christ after the early missionaries had labored eleven years without visible result. Standing there I asked our native pastors how many church members we have among the Zulus to-day. "Sixty thousand, sir," they said. "Think of that," I replied, "and here is the grave of number one. But how many Christian adherents have you, including the members of Christian families?" They answered, "Two hundred and fifty thousand." That is the statistical result of seventy-five years of missionary effort.

The Gospel Has Power

I could point you to similar instances in other parts of the continent. I found my-

NOT TOUCHED BY CIVILIZATION, JOHANNESBURG

self going from station to station with a perpetual doxology rising in my heart. The triumphs of the Cross in that dark land are wonderful. And let us not forget the sociological value of such a demonstration. We have reached down to that lowest level of society, taken those people by the hand and in one generation have lifted them up through all the intervening stages of evolution and placed them on a decent level of civilization and character. Nothing but the grace of God, freeing the heart from sin and releasing all the human faculties, could accomplish such a result.

World-Wide Vision of a Great Gathering

The Methodist General Conference and Missions

Lt.-Col. E. W. Halford

No great religious assembly more truly and more conspicuously revealed the influence of the present missionary awakening than did the General Conference of the Methodist Episcopal Church, held during the month of May at Saratoga. "Missions" was pervasive—physically, intellectually, spiritually. The missionary impulse was at the heart of everything. The great Casino in the village park, once the princely home of gambling, was taken possession of and given over to missionary exhibits, lectures by experts, stereopticon and moving pictures, entertainments of varied character, and as a social center in which the air was surcharged with the missionary passion. Never before has there been so lavish and so effective a presentation of the multiform work of missions as at Saratoga.

In the Convention Hall, where the sessions of the General Conference were held, the world-view and the world-task were uppermost. From start to finish the vision of the conference was steadfastly set toward the whole world as the undivided and simultaneous field for Christian service. The quadrennial address was stamped with the underlying and overlying thought. The report of the Commission on Finance, a masterly document read by Dr. Nicholson, the second bishop elected, brought the conference to a serious consideration of its world-wide task. This was followed by a review of world conditions, including both the home and foreign fields, read by Dr. S. Earl Taylor, of the Board of Foreign Missions. So compelling was this revelation of conditions and of duty, that the conference at once directed its wide publicity, and ordered that a world program should be outlined and undertaken. The years 1918 and 1919 were set aside for the observance of the missionary centennial of the Church, its missionary society having been organized in 1819.

Seven new general superintendents were chosen, and their residences fixed with special regard not only to the intensive development and strengthening of the home base, but also to enlarged effort in all quarters of the world. It was recognized that the close of the great war will reveal imperative demands for increased service, and the Church attempted to provide for that, in the Orient, in Africa, and in Europe. On all occasions the prevailing note was of world unity and Church unification. At the opening session the Apostles' Creed was recited in eight languages—and could have been recited in a dozen more—by delegates to the conference. Fraternal messages from over the seas, as well as from other communions in the home land, had but the one refrain. It was a great moment when Dr. Workman, delegate from Great Britain, spoke of the day coming when England and Germany should again be united for Christian conquest. The supreme moment was reached when the two senior bishops, of the Church South and North, Hendrix and Cranston, clasped hands as a precursor of the unification of the two great branches of Methodism, and plans were laid whereby it is hoped to realize this in 1918, not waiting for the General Conference of 1920.

Never before has Methodism felt so large an impulse of lay influence. In everything the laymen of the Church demonstrated their willingness and their ability for service and leadership. In the quadrennial address, and in other ways, the work and influence of the Laymen's Missionary Movement was generously recognized as one great factor in bringing about this memorable condition.

What Shall America Do With Her Wealth?

A Paragraph from the Report of The Commission on Finance to the Methodist General Conference

WHAT is the meaning of the increasing wealth of the American Continent? We tremble when we think of the possibilities in the possession of the billions which are every year added to our national resources. What is it to mean? Is it simply for increasing luxury, self-ease, self-indulgence, more wanton extravagance? Is it to mean a growing antagonism between the masses and the classes, a wider gulf between rich and poor? If so, the nation is doomed. This growing wealth must be socialized and Christianized. The Christian Church is God's chief agency for doing it. That Church is a blind leader of the blind if she weakly apologizes for collections and says to her people, "Please, do please, give me a few pennies, that we may keep up appearances." She should speak with the boldness of the ancient prophet and say to her members, rapidly becoming rich: "Wealth is the natural response to need. You dare not upon your souls' peril content yourselves with tearing down the old plant to build greater. Remember the parable of Dives and Lazarus. Here is the poor, halting, long-expectant world waiting at your gate, and here is the most glorious opportunity God ever gave to men over the span of the Ages, to transmute chattels into character; money into movements; gold into glorious Christian achievement, world-wide and century-making; life temporal into life everlasting."

Missions Essential to the Life of the Church

Allen R. Bartholomew

Our Lord sums up the true meaning of missions in his commission to the Apostles: "As the father hath sent me, even so send I you." Missions are of divine creation, and under the control of the Spirit of God. Participation in missions is the normal expression of the life of Jesus in the soul. Life never begins to be serious in the largest sense until we feel that we have a mission in the world. No life is complete until it is missionary in its character; no soul is ripe for heaven that does not bear this fruit. Preaching the Gospel of the Kingdom in all the world is the answer of the true believer to the command of Christ. It is the response to a divine "ought" which transcends the region of bare command, and which would make world-wide missions a privilege, even in the absence of duty. The very soul of the Christian religion is missionary, progressive, world-embracing.

It must be evident that in speaking of the work of missions we are laying hold of the eternal verities of life. We are face to face with the supreme business of the church of the living God. Every other phase of Christian activity fades in the presence of the great work of missions. What a dignity Jesus gave to this important work when He said: "The field is the world"! Great as is the magnitude of the task, even to the faith of the church, to those who view it in the light of the divine resources it does seem possible of realization. As coworkers with God we are not responsible for success, but for obedience.

What Is the Church?

May I fix your attention first on the last word of the topic—the Church? What is the church? On what basis does the church rest? The church certainly at her best represents her Lord and Master. It is the embodiment of true religion and vital godliness. The church of Jesus Christ rests on human need. And wherever this need exists, the church must go and supply it. It is the church of the living God, because it ministers to the supreme spiritual necessities of the human race. In this human need and in the care of souls the church finds a reason for its existence in the world. Only as it lifts the soul heavenward does it justify its right to be and glorify both God and man.

The church that has no mission has no vital union with Christ, nor actual communion with humanity. It has no gospel for the world. From the center of the church's life the work of missions flows, from the holy love of God as it glows in the cross of Jesus. "The gospel of forgiveness is now the church's central word and it is the mainspring of its aggressive work." The church that preaches not this gospel ceases to be the church of Christ. The foundation of the church is found in the confession of Peter: "Thou art the Christ, the Son of the living God." Upon it the church was built. Witnessing for Christ is the work of the church. There is no other program. The church is the great apostle of Christianity. The gospel is the test of apostleship. Through the church the world is to be won for Christ. There is no future for the race, but in the Kingdom of God, and there is no Kingdom of God possible but in Jesus Christ. The gospel can be heard at home and at the ends of the earth only if the church is obedient to its great commission. The influence of Jesus can have no real value to the human race unless there is a church to embody it and make it effective. His urgent charge that his friends "disciple all nations" is still the missionary nerve that overspreads the whole earth.

World Service Saves the Church

That the very existence of the church rests upon the universality of missions—upon the preaching of the *whole* gospel to the *whole* world—needs no other proof than the mere statement. Why is the church weak and narrow and sectarian? Because it has so often settled down in a certain region and become self-sufficient and unmindful of the needs of humanity. For to

limit the sphere of the church is to deprive it of its very life. It is from this that missions save the church. They force the church to realize that the gospel is for man and man for the gospel, and that the church has the world for its parish. How this view glorifies the church of the living God! As the whole church comes to understand its divine origin and human task, and reads into it the lives and labors of all the missionaries, it will take a long step forward in the path of organic church union. The true church of Christ is a missionary church.

Every great epoch in the history of the Christian Church marks a revival in the work of missions. Here is the panacea for the ills of the church. Save for the missionary heroes of the church in all ages and in all lands there might be only relics left of the church in our day. Thank God, whenever the church became indifferent, lukewarm, cold, the Lord has always raised up a man, or a group of men, who have awakened the church and given it a new start in life. The crowning glory of the church of the nineteenth century was the fact that it did inscribe on its banner the command of our Lord to "disciple all nations." While the missionary is leading souls to Christ across the seas, he is bringing the church at home nearer to the heart of God. The missionary is not a toy to play with, but a tool to work with. He is the long arm of the church by which it reaches out and embraces the whole world. The man who regards missions as a fad has yet to learn the soul of the gospel of Jesus Christ and the secret of the life of the church.

A church may be neutral to some things, but no church can be neutral to missions. The church on earth is not a cloud of witnesses, but a witness to the crowds of the saving power of the gospel. We have a treasure in the heart that the world knows not of, but needs. It is a soul-redemption which it is alike death to lose and death to withhold. As we owe our life to the grace of the gospel, so we owe this same message of life to the world. If it is really life that we have, it is life that we must give. We can pay the debt of love we owe only by releasing the spiritual energies that will save mankind.

The Christian forces in the church, with all the powerful divine resources pledged to the church, are sufficient to conquer the world for Christ. George Fox, the Quaker, used to say, "Every Friend ought to light up the community for ten miles around him." Every Christian should have sufficient dynamic power so as to be able to light up a few of the dark places in the world. And he can do it if he has the grace to will to do it.

Every Christian a World Winner

The impression is wide-spread that only a few select Christians in the church are to be the witnesses for Christ in all lands, and that the average church member need not burden his heart with it. To make Christ known should be the commanding purpose in the life of every Christian. The great command of our Lord spells the duty not only of the leaders, but also of the whole church. The church is the body of Christ, and every regenerate man is a member of it, so that what affects one member affects all. The work of the church is under the control of the Lord, and when He says, "Go ye into all the world and preach the gospel to every creature," every member must move forward.

The life of each Christian needs to go out in service to those for whom Christ died. Napoleon once said: "It is a maxim in the military art that the army which remains in its entrenchments is beaten." The non-missionary member sins against his own best interests and is inviting spiritual death. A stay-at-home Christianity is not real Christianity at all. The guaranty of Christ's abiding presence in any heart is conditional upon implicit obedience to his will. The command to "Go into all the world and preach the gospel to every creature" has for its preface, "All power is given unto Me," and for its promise, "Lo, I am with you alway." The pages of history are strewn with the wrecks of churches who were disobedient to the "marching orders" of their Lord. Mohammedanism is a standing rebuke to the decay of the missionary spirit of the church in the dark ages and to the apathy of Christians in the noonday splendor of the twentieth century. God has made no provision in his plan of human redemption, and Jesus has left no promise in his teachings whereby a church or a Christian can be strong and healthy and

prosperous if either ignores or neglects the work of missions.

"In noting the missionary character of the church," says Dr. Horton, "we must be careful to remember that it is essentially bound up with ethical evangel. The church loses its intrinsic character if it ceases to be missionary." A church which is not missionary will soon cease to be a church. It has lost, if it ever had Him, the Holy Spirit. It has lost, if it ever saw it, the cross as a living power. "A church cold to missions is dead to the cross." It may have religion, but not Christianity. It may have pity, refinement, friendliness, but not the gospel power. With the living church, missions are a part of its instinct of self-preservation, to put it on the lowest basis.

Missions are the sum total of what Jesus *was,* and *did,* and *taught!* His life, his love, his light are the driving energies in the spread of his Kingdom in the world. Since the missionary passion was the very essence of the character of Christ, it must be evident that missions are the very breath of life to the church of Christ.

We, Too, Are at War

The ravages of the European war are having such a heart rending effect upon the peace-loving people in all lands that the very mention of any war terms fills the heart with horror. Some persons are so terror-stricken that they do not care to sing the martial hymns: "The Son of God Goes Forth to War," "Onward, Christian Soldiers," or "Fight the Good Fight With All Thy Might." These soul-inspiring hymns were not written with the idea of fostering a warlike spirit in our hearts, but to impress Christians with the thought that a spiritual war is on in this sinful world, and that it behooves all Christian warriors to buckle on the whole armor of God. Let not the roar of cannon and the clash of arms so overawe us that we fail to fight manfully the good fight of faith. There are hosts of enemies, unseen to the natural eye, that encamp on the hills of the ages, and these are the foes that we must overcome, not with carnal, but with spiritual weapons. If ever there was a time in the history of humanity when the call to the colors rang over hill and dale, it is in these latter days. I fear too many of God's armor bearers are falling behind in the march to victory. The cross is in the field! It is the duty of all Christian soldiers to keep near the cross and to follow where it leads.

"This day, the noise of battle,
The next, the victor's song."

Proposed Field Campaign 1916-17

Plans of the Laymen's Missionary Movement for Next Season

Fred B. Fisher

I. Decennial Dinners

The Laymen's Missionary Movement was born in a prayer meeting on November 15, 1906, so that the winter of 1916-17 will be the tenth anniversary. Plans are being laid to visit the seventy cities where conventions were held this last year, calling the leaders together at a dinner and commemorating this tenth anniversary by checking up the accomplishments of the past decade and laying plans for larger achievement. Reports will be given of the progress by denominations as well as by cities.

II. Ministers' Councils

Does some one ask why the Laymen's Missionary Movement plans organized work among the ministers? The answer is quite simple. The minister is the natural leader of the local church, but the work of the church has become so complex that it is impossible for the minister to accomplish the task alone. The biggest leader is the man who can put the most people to work. It is therefore wise to constantly keep before the ministry the opportunity of enlisting the latent resources of the laity. The Laymen's Missionary Movement seeks the enlistment of the last man in the last church. This enlistment means both life and money. The minister seeks the same end; therefore it is proposed that the Movement and

the minister come together in a series of councils for the discussion of the best methods of enlisting the laity for world service.

This is not a plan evolved by the Movement and thrust upon the ministers, but is the response of the Movement to a demand on the part of clergymen. Dr. Herbert S. Johnson, pastor of the Warren Avenue Baptist Church of Boston, an active and successful minister, will be associated with the secretarial staff of the Movement in conducting these parliaments. Dr. Johnson is so interested in this work that he gives three or four months of his time during the winter season to this service at his own charges and on leave of absence from his church. The Movement rejoices that not only are laymen being called out into voluntary self-supporting service of this kind, but that the ministry itself is responding to the same appeal.

The councils will be held in strategic centers, perhaps fifteen in number, including three in the South, four on the Pacific Coast, four in the Middle West, three in the East, and one in New England. The programs will be strong both in inspiration and in practical suggestions. The ministers will have opportunity for discussion from the floor. It is hoped that compelling policies will be adopted.

III.—County Conventions

This will be a year of intensive work. The Movement proposes to major on the county as a unit. The large cities have been frequently visited by conventions; naturally the small cities and the county seats have been anxious that the messages of the Movement be brought closer to the local churches.

It is thought possible to gather together in a single county convention as many delegates as have been registered in some of the great cities. If this is done the representation from each local church will naturally be larger, thus making possible a more intensive follow-up plan. Imagine the revolution in local church methods and outlook in a county where two thousand men would come together for a program just as big and inspiring as any city constituency has had.

It is proposed to visit forty counties. The program will seek to place before the men the unprecedented world situation and endeavor to call out an adequate response.

IV. Denominational Conventions

The annual conferences of the Methodist Episcopal Church in the State of Pennsylvania have asked the Laymen's Missionary Movement to co-operate with them in holding a great State convention of Methodist men, where the advanced legislation of the quadrennial General Conference of that denomination may be laid before the Methodists of the State. It is proposed to hold this convention in the fall of 1916. Other denominational conventions of this character will likely be held. At least one communion, the Southern Presbyterian, is planning another great gathering for the men of that church during the year.

V. Conventions for Colored Men

Strong efforts will be made during the season to enlist the interest and co-operation of the negro churches in the Movement. A special committee has been appointed by the Executive Committee to take up this matter and it will be pushed as vigorously as possible as a part of the program of the coming years.

VI. Parlor Conferences

In certain centers there are men who have proposed to invite to their homes a small company of guests, where representatives of the various missionary agencies will outline the possibilities of achievement in this hour of great need. Special stress will be laid upon Christian stewardship.

VII. Enlarged Educational Activities

In all the work of the Movement increasing emphasis is being put on missionary information and training. Men's missionary discussion groups will be featured this year. Two new four-chapter books will be published for this purpose, one by Robert E Speer on *The Unity of the Americas,* the other on *America and the Orient,* by Sidney Gulick.

New pamphlet literature will be published to attract and interest men.

MEN AND MISSIONS will appear with new cover and make-up in September and will be greatly improved in quality and appearance. Watch for the September number! It will be a winner! The magazine will grow better as the months pass.

Evansville Courier

Well Deserved Praise

How the Missionaries to China Are Valued

Quoted by Dr. Wallace Butterick

Doctor Henry G. Adams, of the University of Michigan, now adviser of the Commission of the Chinese Republic on Standardization of Railway Accounts, at Peking, said to us one day:

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions but when I get home I shall put everything that I can spare into the foreign mission collection. They

are a noble lot of men and women and are rendering a very great service to the people of China."

In an address made to the Saturday Club of Shanghai, Doctor Welch said:

"We do not consider that we have undertaken an entirely new endeavor in China. The missionary work that has already been done furnishes a foundation for our efforts. Missions were greatly advanced by the introduction of Western education as a part of their work. They are still further advanced by the entrance of the medical missionary in the field. The work that these men have done is beyond all praise. I would like to pay the highest tribute to those men who felt the impulse to treat men's bodies as well as their souls. They came primarily not for teaching, but as the work grew they felt the necessity of training men to help them, so that medical schools, as they now exist, have gradually grown up to supply this need. Considering the insufficient staffs and meagre equipment, it is wonderful what they have done, much of the work has developed around strong personalities. You cannot help being stirred and inspired by some of them. It is an education in itself to come under the influence of such men."

Social Work of the Chinese Church

Rev. Ralph A. Ward

To meet the peculiar need found in the larger cities of China, a Methodist Institutional Church has been established at Foochow.

The Revolution of 1911 was a focussing point in missionary work. Since then, educated and influential classes have been more definitely open to the gospel. The Eddy meetings of 1912, with their thousands of decisions, emphasized the new phase of our opportunity. Nowhere was the Church ready for follow-up work. The Eddy meetings of 1914, with their province-wide sweep, brought a crushing responsibility.

Foochow is the center of Fukien province. Six years ago the Foochow Methodist Mission and the bishop projected a church of commanding influence in the heart of the city where hitherto we had only two feeble chapels.

A narrow circle was drawn around the most important point on the main business street of the walled city. Within that circle we wanted a church site. Prices there were the highest anywhere in the city. Furthermore, land was so valuable as to seemingly preclude the purchase of contiguous properties furnishing the required area.

That circle was at the center of things. Before the recent lull in educational matters there were eight thousand students in the higher schools chiefly within the walled city area. This circle was central to them. Beside it were the seven aristocratic resident streets on which lived the leading gentry. Near by were the chief government offices and courts. Within it were the best stores; on all sides prominent business houses. Through it daily surged thousands of all classes.

God provided the site in his own time. For many months continuous work had been done, and for years more or less effort made at securing property within this circle. To many it seemed an impossible task. There was finally purchased in its chief part one of the five most famous residences of the capital. It measured three hundred feet from one side street to the next. It had a varying width up to a hundred and fifty feet on its largest side and opened on the main street.

In these premises is being developed a church from the very foundation. There was no local membership to build on. The problem was to develop a church life. The Chinese buildings lent themselves to excellent adaptability.

The first public meeting was held last spring. It and all subsequent meetings have been deliberately and definitely aimed. Audiences are by ticket only. Tickets are given to those whose names are on record. They are followed up with personal work.

A boys' day school and a girls' day school enroll over one hundred and twenty-five

ONE OF THE BUILDINGS, ANGLO-CHINESE COLLEGE, FOO CHOW

students, with a waiting list of applicants. A successful kindergarten has been built up from entirely fresh material. A reading room for men makes available the most complete list of periodicals to be found in the city. Separate parlors for men and for women, attractive for social gatherings, are fitted in the popular semi-foreign style. Incidental alterations prepared a serviceable auditorium of Chinese architecture seating comfortably three hundred people, and capable with crowding of accommodating other hundreds.

Thousands of men and women are brought into touch with this church every month. There are weekly educational lectures designed in some way to relate gospel messages to topics of which people are thinking or ought to be thinking. Free use is made of moving pictures, the number of which, however, has been reduced as interest has increased in more serious things. Barring especially rainy weather, or the interruption of festivals, three public meetings each week have audiences that crowd the house.

These and all other activities focus on the ultimate goal of personal work for individual conversions. There was put in charge of this church a considerable staff of our best trained Chinese men and women. The various departments are but to furnish points of contact between these people and members of all classes are to-day open to the gospel. There is a studied desire to keep such a balance that no one line of effort shall dominate the reputation of the institution. It is not a school; it is not a social club; it is not a lecture bureau; it is a church; it is a church in which these various institutions are brought in such close proximity and directed in such a way as to conserve the largest amount of evangelistic results.

Progress with distinctly religious services has been prayerfully projected. There is already in weekly attendance at Sunday evening service the largest native congregation in the city. There is a well-organized and growing Sunday-school. On a recent Monday morning the church received a letter from a government school teacher, saying: "I was much impressed by last evening's sermon. Ten or more friends would like to join me in a weekly study of the Bible. Could we arrange for such a regular meeting in your church?"

This institution is locally called "The Church of Lofty Friendship Made Through Doctrine." It expresses an endeavor to embody in the church as a church such forms of social activity as shall enable Christian people to lead men and women of all classes into normal, natural activities.

South America and the Gospel

Bishop Homer C. Stuntz

A new, deep interest in South America has been awakened throughout North America. Magazines teem with articles on the subject, journals which have scarcely deigned to report anything from that land give columns of space, and no portions of their papers are more eagerly read. Chambers of commerce visit the lands south of Panama and return to stir other organizations also to spy out the goodly land. More has been printed about South America in the various publications of our land in the past four years than in any preceding quarter of a century. The lands south of Panama are coming to their own.

How Account for the New Interest?

Why is this? Five chief causes may be named. First, South America has room for tens of millions and the climate and resources to support them.

Second, South America has trade possibilities beyond all the belief of North American business men.

Third, South of Panama there are diplomatic questions so large and so insistent that only our blind folly prevented us from grasping them decades ago.

Fourth, South America has social and moral and spiritual needs which must be met from North America.

Fifth, the Panama Canal.

Vast Territory and Resources

Argentina is as large as the whole of the United States east of a line dropped through Omaha from Canada to the Gulf. It has the soil of Illinois and the climate of Southern California. It has the greatest block of fertile prairie soil in such a climate that can be found in the world. It has 30,000,000 cattle, 80,000,000 sheep and 10,000,000 horses. Its capital, Buenos Aires, is the third city in size of the Americas, standing next to Chicago in population. It is the greatest Latin city next to Paris, and the largest city in the world south of the Equator. Argentina has only 8,000,000 population. Brazil is larger than the United States by the whole State of Texas, and has only 20,000,000 inhabitants. If Argentina were as densely populated per square mile as Japan she would have 342,000,000 inhabitants in place of the 8,000,000 now there. And she is far richer in resources than Japan.

If Brazil were populated as densely as the State of New York she would have 1,345,000,000 inhabitants, or but 300,000,000 less people than the whole world now has. Does it take a prophet to see that lands like these will call to overcrowded areas of Asia and Europe for their overplus? Already South American immigration statistics show that hungry millions are turning from us to the vast spaces of South America.

The Deepest Need

But shall this new interest be all diplomatic or commercial? Shall not the spiritual needs of these millions challenge us by their insistence? Shall we who follow Christ allow the spur of profit to prove a more powerful incentive than the love of our Lord?

South America is spiritually destitute. Spain brought a mediaeval type of hard, intolerant church life, and set up the Inquisition there. Superstition and intolerance have grown worse rather than better as the years have gone on. Evangelical churches are few and ministers are rare. In the Argentine there are but fifty-two cities that have evangelical church buildings, even the poorest. In Buenos Aires there are sixteen Protestant churches in a city larger than Philadelphia. That city has seven hundred Protestant churches.

We need the preachers. We need the printing press. We need your prayers and your sons and daughters. I could send three hundred preachers to as many cities in Brazil and Chile and other nations there, and not send one to a city having less than 5,000 people, where there is not now and never has been any Protestant church, prayer meeting or Sunday-school.

And literally millions never hear of Christ as the Saviour of sinners. Who will answer the call and help meet this appalling need?

More for Others Than for Themselves

During the last Classical year the following Congregations or Charges gave more for Missions and Benevolence than for their own Congregational Expenses.

We trust that this year all of these congregations, and others will reach this standard.

Congregation	Location	Member-ship	Congre-gational Expenses	Per Member	All Benevol-ence	Per Member
Grace, Akron, O.		1010	$7020	$6.95	$8965	$8.87
Zion's, Allentown, Pa.		1100	5655	5.14	7256	6.60
Numidia Charge, Catawissa, Pa.		469	1226	2.61	1263	2.69
Zion's, Chambersburg, Pa.		400	3141	7.85	3764	9.41
Dallastown Charge, Dallastown, Pa.		244	604	2.88	1156	4.74
New Basel, Dillon, Kansas		168	760	4.52	1052	6.25
N. Goshen, E. Greenville, Pa.		995	4153	4.17	13337	13.40
Export Charge, Export, Pa.		300	1659	5.53	1716	5.72
Evangelical, Frederick, Md.		726	2709	3.73	9962	13.72
Emanuel, Hanover, Pa.		561	3186	5.58	10280	18.32
Salem, Harrisburg, Pa.		562	3872	6.89	5136	9.14
St. John's, Miffinburg, Pa.		393	2834	7.21	3806	9.68
Mt. Pleasant Charge, Mt. Pleasant, Pa.		289	1614	5.58	11077	38.33
Mt. Pleasant Charge, Mt. Pleasant, N. C.		331	826	2.49	977	2.95
Christ, Pittsburgh, Pa.		80	1092	13.65	1665	20.81
St. Paul's, Reading, Pa.		926	6904	7.46	8346	9.01
St. John, Riegelsville, Pa.		321	3503	10.91	4890	15.23
Hope, Tiffin, Ohio		131	800	6.11	869	6.63
St. Luke's, Trappe, Pa.		394	2624	6.66	29165	74.02
Willow St. Charge, Willow Street, Pa.		157	1434	9.13	1520	9.68
Trinity, York, Pa.		621	6239	10.19	9906	15.95
Christ, Middletown, Md.		504	2388	4.73	3277	6.50

THE UNITED MISSIONARY AND STEWARDSHIP COMMITTEE
of the General Synod of the
REFORMED CHURCH IN THE U. S.

A New Era for Men and Missions

Beginning with the September Number Men and Missions will appear with a new cover and make up. The magazine will be more worth while than ever. Watch for the September issue!

W. E. Doughty, Editor

Wm. B. Millar, Fred B. Fisher, E. W. Halford } Editorial Board

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A Word About Our Authors

JOHN BARRETT is a man who has a very remarkable contact with world forces first in the Far East, then as minister to Argentina, Panama and Columbia, and now as Director General of the Pan American Union.

❖

GEORGE E. HOLT is a world traveler in the interests of honest trade. His association with the constructive minds of many lands has given him a rich experience. Mr. Holt was at one time Vice Consul General of Morocco and is the author of "Morocco the Bizarre."

❖

ROBERT M. LABAREE writes of Dr. Wilson, his long-time friend and associate on the foreign field, as only missionaries, who have spent many years together at a common task can write of one another. Thirty-two years ago Mr. Labaree went to Turkey.

❖

JAMES P. McNAUGHTON has no doubt spoken the last year to more thousands of American men regarding the Armenians and their sorrows than any other man. His voice and pen are always pleading powerfully in behalf of the people to whose redemption he has given his life.

❖

HARRY S. MYERS first came into a position of missionary leadership as a secretary of the Free Baptist Board of Foreign Missions. Now for some years he has been on the staff of Secretaries of the Missionary Education Movement. Mr. Myers was a delegate to the Congress on Christian Work in Latin America.

❖

THORNTON B. PENFIELD served as one of the secretaries of the International Committee for fourteen years. During these years he rendered valuable service to the Student Volunteer Movement and to the work of the Committee on the foreign mission field. He is now pastor of a church in New Jersey.

Robert E. Speer

The man who, more than any other North American, has challenged the Church to study and appreciate the problems, achievements and possibilities of Latin America and who as Chairman of the Committee on Co-operation in Latin America is leading a great movement to bind the Americas together.